A

SERMON

Preached in

CHRIST-CHURCH,

DUBLIN:

AT THE

FUNERAL

OF

The most Reverend Father in God,

JOHN,

Late Lord Archbishop of *ARMAGH*,

AND

PRIMATE of all *IRELAND*:

WITH

A succinct Narrative of his whole Life.

BY

The Right Reverend Father in God,
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SERMON

CHRIST CRUCIFIED:

A

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1 Cor. 15. 23.

But every Man in his own order : Christ the first Fruits; afterward, they that are Christ's at his coming.

THe Condition of Man in this World is so limited and depressed, so relative and imperfect, that the best things he does he does weakly, and the best things he hath are imperfections in their very constitution. I need not tell how little it is that we know; the greatest indication of this, is, that we can never tell how many things we know not; and we may soon span our own knowledge, but our ignorance we can never fathome. Our very will, in which Mankinde pretends to be most Noble, and Imperial, is a direct state of imperfection; and our very libertie of chooſing good and evil is permitted to us, not to make us proud, but to make us humble; for it supposeth weakness of Reason, and weakness of love. For if we understood all the degrees of amabilitie in the Service of God, or if we had such love to God as he deserves, and so perfect a conviction as were fit for his services, we could no more deliberate; For libertie of will is like the motion of a Magnetick needle toward the North, full of trembling and uncertaintie,

till it were fix'd in the beloved point; it wavers as long as it is free, and is at reſt when it can chooſe no more. And truly what is the hope of Man? It is indeed the reſurrection of the Soul in this World from ſorrow and her ſaddeſt preſſures, and like the twilight to the day, and the Harbinger of joy; but ſtill it is but a conjugation of infirmities, and proclaims our preſent calamity, onely becauſe it is uneaſie here, it thruſts us forwards towards the light and glories of the reſurrection.

For as a worm creeping with her belly on the ground, with her portion and ſhare of *Adam's* curſe, lifts up its head to partake a little of the bleſſings of the air, and opens the junctures of her imperfect body, and curls her little rings into knots and combinations, drawing up her tail to a neighbourhood of the heads pleaſure and motion; but ſtill it muſt return to abide the fate of its own nature, and dwell and ſleep upon the duſt: So are the hopes of a mortal Man: he opens his eyes and looks upon fine things at diſtance, and ſhuts them again with weakneſs, becauſe they are too glorious to behold: and the Man rejoyceth becauſe he hopes fine things are ſtaying for him; but his heart akes, becauſe he knows there are a thouſand ways to fail and miſs of thoſe glories: and though he hopes yet he enjoys not; he longs, but he poſſeſſeth not, and muſt be content with his portion of duſt; and being *a worm and no Man* muſt lie down in this portion, before he can receive the end of his hopes, the Salvation of his Soul, in the reſurrection of the dead. For as death is the end of our lives, ſo is the reſurrection the end of our hopes; and as we die daily, ſo we daily hope: but death which is the end of our life is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the body to the life of the ſoul; that is, to partake of

the

the light and life of Christ, to rise to life as he did; for his resurrection is the beginning of ours. He died for us alone; not for himself; but he rose again for himself and us too. So that if he did rise, so shall we; the resurrection shall be universal; good and bad, all shall rise, but not all together. *First, Christ, then we that are Christs*; and yet there is a third Resurrection, though not spoken of here; but thus it shall be. *The dead in Christ shall rise first*; that is, next to Christ; and after them the wicked shall rise to condemnation.

So that you see, here is the summe of affairs treated of in my Text. Not whether it be lawful to eat a *tortoise* or a Mushrome, or to tread with the foot bare, upon the ground, within the Octaves of *Easter*. *It is not here inquir'd* whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the air, or in the Regions of the Earth; the inquiry here is, *Whether we are to be Christians or no? whether we are to live good lives* or no? or whether it be permitted to us to live with lust or covetousness acted with all the Daughters of rapine and ambition? whether there be any such thing as sin? any judicatory for consciences, any rewards of Piety, any difference of good and bad, any rewards after this life? *this is the design of these words by proper interpretation: for if Men shall die like dogs and sheep*, they will certainly live like Wolves and Foxes: but he that believes the article of the Resurrection, hath entertain'd the greatest demonstration in the World, that nothing can make us happy but the knowledge of God, and conformity to the life and death of the Holy Jesus: Here therefore are the great hinges of all Religion. 1. Christ is already risen from the dead. 2. We also shall rise in Gods time and our order. Christ is the first fruits, But there shall be a full harvest of the Resur-

Reſurrection, and all ſhall riſe. My Text ſpeaks only of the reſurrection of the juſt, of them that belong to Chriſt; explicitely I ſay, of theſe; and therefore directly of reſurrection to life eternal: but becauſe he alſo ſays that there ſhall be an order for every Man; and yet every Man does not belong to Chriſt; therefore, indirectly, alſo he implies the more Univerſal reſurrection unto judgement. But this ſhall be the laſt thing that ſhall be done; for according to the Proverb of the Jews; *Michael* flies but with one wing, and *Gabriel* with two; God is quick in ſending Angels of peace; and they flie apace, but the meſſengers of wrath come ſlowly: God is more haſtie to glorifie his Servants than to condemn the wicked. *And therefore in the ſtory of Dives and Lazarus we find that the beggar died firſt; the good Man Lazarus* was firſt taken away from his miſery to his comfort; and afterwards the rich Man died: and as the good *many times die firſt; ſo all of them riſe firſt; as if it were a matter* of haſte; and as the Mothers breaſts ſwell and ſhoot and long to give food to her babe; ſo Gods *bowels did yearn over his baniſh'd children, and he longs to cauſe them* to eat and drink in his Kingdom. And at laſt, the wicked ſhall riſe unto condemnation, for that muſt be done too; every Man in his own order. *Firſt Chriſt. Then Chriſt's* Servants, *and at laſt Chriſt's Enemies. The firſt of theſe is the great ground of our Faith.* The ſecond is the conſummation of all our hopes. The firſt is the foundation of God that ſtands ſure, the ſecond is that ſuperſtructure that ſhall never periſh. By the firſt we believe in God unto righteouſneſs: by the ſecond we live in God unto Salvation; but the third, for that alſo is true, and muſt be conſidered, is the great affrightment of all them that live ungodly. But in the whole, Chriſt's Reſurrection and ours is *the* A *and* Ω *of a Chriſtian*; that

as

as *Jesus Christ is the same yesterday and to day, and the same for ever*: so may we, in Christ, become in the morrow of the resurrection the same or better than yesterday in our natural life; the same body and the same soul tied together in the same essential Union, with this onely difference, that not nature, but grace and glory with a Hermetick seal give us a new signature, whereby we shall no more be changed, but *like unto Christ our Head, we shall become the same for ever*. Of these I shall discourse in order. 1. *That Christ, who is the first fruits, is the first in this order*: he is already risen from the dead. 1. *We shall all take our turns; we shall all die*, and as sure as death, we shall all rise again. And 3. *This very order is effective of the thing it self. That Christ is first risen, is the demonstration* and certainty of ours, for because there is an order in this Oeconomy, the first in the kinde is the measure of the rest; If Christ be the first fruits, we are the whole vintage, and we shall all die in the order of nature, and shall rise again in the order of Christ; They that are Christ's and are found so at his coming shall partake of his Resurrection. But Christ first, then they that are Christ's. That's the order.

1. Christ is the first-fruits; he is already risen from the dead. For he alone could not be held by death, *Free among the dead*.

Φρίξεν σε γέρων τότε Ἀΐδας ὁ παλαιγενὴς, Synes. Hymn
Καὶ λαοβόρος κύων, Ἀνεχάσσατο βηλῦ.

Death was sins eldest Daughter, and the Grave-clothes were her first Mantle; But Christ was Conquerour over both; and came to take that away, and to disarm this. This was a glory fit for the Head of Mankinde, but it was too great and too good to be easily believ'd by incredulous and weak hearted Man.

It was at first doubted of by all that were concerned; but they that saw it had no reason to doubt any longer. But what's that to us who saw it not? Yes, very much. *Valdè dubitatum est ab illis, ne dubitaretur à nobis,* said S. *Austin.* They doubted very much, that by their confirmation we might be established, and doubt no more. *Mary Magdalen* saw him first, and she ran with joy and *said she had seen the Lord, and that he was risen from the dead; but they believ'd her not. After that, divers women together saw him,* and they told it, but had no thanks for their pains, and obtain'd no credit among the Disciples. *The two Disciples that went to* Emaus *saw him,* talk'd with him, ate with him, and they ran and told it. They told true, but no body believ'd them. *Then S.* Peter *saw him, but he was not yet got into the Chair of the Catholick Church; they did not think him* infallible, and so they believ'd him not at all. Five times in one day he appear'd; for after all this, he appear'd to the Eleven; they were indeed transported with joy and wonder, but they would scarce believe their own eyes, and though they saw him they doubted. Well, all this was not enough; he was seen also of *James,* and suffered *Thomas* to thrust his hand into his side, and appeared to S. *Paul,* and was seen by *five hundred brethren at once.* So that there is no capacity of Mankinde, no time, no place, but had an ocular demonstration of his Resurrection. He appeared to Men and Women, to the Clergy and the Laity, *to sinners of both Sexes; to weak Men and to Criminals, to doubters and denyers, at home and abroad, in publick and in private,* in their houses and their journeys, unexpected, and by appointment, betimes in the morning, and late at night, to them in conjunction, and to them in dispersion, when they did look for him, and when they did not; he *appeared upon*

Earth

Earth to many, and to S. Paul *and S.* Stephen *from Heaven: So that we can require no greater Teſtimony than all theſe* are able to give us, and they, ſaw for themſelves, and for us too, *that the Faith and certainty of the reſurrection of Jeſus* might be conveyed to all that ſhall die, and follow Chriſt in their own order.

Now this being matter of fact, cannot be ſuppos'd infinite, but limited to time and place, and therefore to be prov'd by them who at that time were upon the place; good men and true, ſimple and yet loſers by the bargain, many and united, confident and conſtant, preaching it all their life, and ſtoutly maintaining it at their death. Men that would not deceive others, and *Men that could not be deceiv'd themſelves in a matter ſo notorious, and ſo prov'd, and ſo ſeen: and if this be not ſufficient credibility in a matter of Fact as* this was, then we can *have no Story credibly tranſmitted to us, no Records kept, no* Acts of Courts, no narratives of the dayes of old, no Traditions of our Fathers, no memorials of them in the third Generation. Nay, if from theſe we have not ſufficient *Cauſes and Arguments of Faith, how ſhall we be able to know the Will of Heaven upon Earth? unleſs God do not only tell it once,* but alwaies, and not onely alwaies to ſome Men, but alwaies to all men: For if ſome Men muſt believe others, they can never do it in any thing more reaſonably than in this; and if we may not truſt them in this, then without a perpetual Miracle no Man could have Faith: *for Faith could never come by hearing; by nothing but by ſeeing.* But if there be any uſe of Hiſtorie, any Faith in Men, any honeſtie in manners, any Truth in humane entercourſe; if there be any uſe of Apoſtles or Teachers, of Embaſſadours, or Letters, of ears or hearing; if there be any ſuch thing as the Grace of Faith, that is leſs than Demonſtration

or in tuition, then we may be as sure that Christ the first-fruits is already risen, as all these credibilities can make us. *But let us take heed; as God hates a lye, so he hates incredulity; an obstinate, a foolish and pertinacious* understanding. What we do every minute of our lives in matters of title and great concernment, if we refuse to do it in Religion, which yet is to be conducted, as all humane affairs are, by humane instruments and arguments of perswasion proper to the nature of the thing; it is an obstinacy as cross to humane reason, as it is to Divine Faith.

But this Article was so clearly prov'd, that presently it came to pass that Men were no longer asham'd of the Cross, but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon Banners, put upon crowns Imperial, presently it came to pass that the Religion of the despised Jesus did infinitely prevail: a Religion that taught Men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion that gave countenance to the poor and pitifull, in a time when Riches were ador'd, and ambition and pleasure had possessed the heart of all Mankinde; a Religion that would change the face of things, and the hearts of Men, and break vile habits into gentleness and counsel; that such a Religion, in such a time, by the Sermons and Conduct of Fishermen, Men of mean breeding and illiberal Arts, should so speedily triumph over the Philosophy of the World, and the arguments of the subtle, and the Sermons of the Eloquent; the Power of Princes, and the Interests of States, the inclinations of Nature, and the blindness of zeal, the force of custome, and the solicitation of passions, the pleasures of sin and the busie Arts of the Devil; that is, against Wit and Power, superstition and wilfulness, fame and money,

Nature

Nature and Empire, which are all the causes in this World that can make a thing impossible, this, this is to be ascrib'd to the power of God, and is the great demonstration of the Resurrection of Jesus. For he is the first-fruits; and if we hope to rise through him, we must confess that himself is first risen from the dead. That's the first particular.

2. There is an order for us also. We also shall rise again.

Combustusq; senex tumulo procedit adultus,
Consumens dat membra rogus;——

The Ashes of old *Camillus* shall stand up spritely from his Urn; and the Funeral Fires shall produce a new warmth to the dead Bones of all those who died under the Arms of all the Enemies of the *Roman* greatness. This is a less wonder than the former: for *admonetur omnis ætas jam fieri posse quod aliquando factum est.* If it was done once, it may be done again; for since it could never have been done, but by a power that is infinite, that infinite must also be eternal and indeficient. By the same Almighty Power which restor'd life to the dead body of our living Lord, we may all be restor'd to a new life in the Resurrection of the dead.

When Man was not, what power, what causes made him to be? whatsoever it was, it did then as great a work as to raise his body to the same being again; and because we know not the method of natures secret changes, and how we can be fashioned beneath *in secreto terræ*, and cannot handle and discern the possibilities and seminal powers in the ashes of dissolved bones, must our ignorance in Philosophy be put in a balance against

gainſt the Articles of Religion, the hopes of Mankind, the Faith of Nations and the Truth of God? and are our Opinions of the Power of God ſo low, that our underſtanding muſt be his meaſure, and he ſhall be confeſſed to do nothing, unleſs it be made plain in our Philoſophy? Certainly we have a low Opinion of God, unleſs we believe he can do more things than we can underſtand. But let us hear S. *Paul*'s Demonſtration. *If the Corn dyes and lives again; if it layes it's body down, ſuffers alteration, diſſolution and death, but at the Spring riſes again in the verdure of a leaf, in the fulneſs of the Ear, in the Kidneys of the Wheat; if it proceeds from little to great, from nakedneſs to ornament, from emptineſs to plenty, from unity to multitude, from death to life; be a Sadducee no more, ſhame not thy underſtanding, and reproach not the weakneſs of thy Faith, by thinking that Corn can be reſtor'd to life, and Man cannot; eſpecially ſince in every Creature the obediential capacity is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God which cannot be leſs than infinite.

But we find no obſcure foot-ſteps of this myſtery even amongſt the Heathens. *Pliny* reports that *Appion* the Grammarian, by the uſe of the Plant *Oſiris*, call'd *Homer* from his grave; and in *Valerius Maximus* we find that *Ælius Tubero* return'd to life when he was ſeated in his Funeral pile; and in *Plutarch*, that *Soleus* after three days burial did live; and in *Valerius*, that *Aëris Pamphilius* did ſo after ten dayes. And it was ſo commonly believ'd, that *Glaucus* who was choked in a veſſel of Honey did riſe again, that it grew to a Proverb; *Glaucus poſt Mellè reſurrexit*; *Glaucus* having taſted Honey dyed, and liv'd again. I pretend not to believe theſe Stories true; *but that from theſe inſtances it may be concluded that* they believ'd

liev'd it possible that there should be a Resurrection from the dead; and natural Reason, and their Philosophy did not wholly destroy their hopes and expectation to have a portion in this Article.

For God knowing that the great hopes of Man, that the biggest endearment of Religion, the Sanction of private Justice, the band of pietie and holy courage, *does wholly derive from the Article of the Resurrection*, was pleas'd not only to make it credible, but easie and familiar to us; and we so converse every night with the image of death, that every morning we find an argument of the Resurrecton. *Sleep and Death have but one Mother, and they have one name in common.*

Soles occidere & redire possunt,
Nobis cum semel occidit lux brevis,
Nox est perpetua una dormienda. Catul.

Charnel houses are but κοιμητήρια, Cœmeteries or sleeping places, and they that dye are fallen asleep, and the Resurrection is but an awakening and standing up from sleep; but in sleep our senses are as fast bound by Nature, as our joynts are by the grave-clothes; and unless an *Angel of God awaken us every morning, we must confess* our selves as unable to converse with Men, as we now are afraid to dye and to converse with Spirits. But however death it self is no more; it is but darkness and a *shadow, a rest and a forgetfulness. What is there more in death, what is* there less in sleep? For do we not see by experience, that nothing of equal loudness does awake us *sooner than a Man's voice, especially, if he be called by name?* and thus also it shall be in the Resurrection. We shall be awakened by the voice of a Man, and he that called *Lazarus* by name from his grave, shall also call us: for although

1 Thes. 4. 16. although St. *Paul* affirms, *that the Trumpet shall sound, and there shall be the voice of an Archangel*, yet this is not a word of Nature, but of Office and Ministry: Christ himself is that Archangel; and *he shall descend with a mighty shout* (saith the Apostle) *and all that are in the Graves shall hear his voice*, said Saint *John*; so that we shall be awakened by the voice of a Man, because we are onely fallen asleep by the Decree of God; and when the Cock and the Lark call us up to prayer and labour, the first thing we see is an Argument of our Resurrection from the dead: And when we consider what the Greek Church reports, that amongst them the bodies of those that dye excommunicate will not return to dust till the censure be taken off; we may with a little Faith and Reason believe, that the same power that keeps them from their natural dissolution, can recall them to life and Union. I will not now insist upon the Story of the rising bones seen every year in *Ægypt*, nor the pretences of the Chymists, that they from the ashes of flowers can re-produce from the same materials the same beauties in colour and figures; for he that proves a certain truth from an uncertain Argument is like him that wears a wooden leg when he hath two sound legs already; it hinders his going, but helps him not; the truth of God stands not in need of such Supporters. Nature alone is a sufficient Preacher.

John 5. 28.

Dracunsim de opere Dei.

Quæ nunc herba fuit lignum jacet, herba futura,
Aëria nudantur aves cùm penna vetusta,
Et nova subvestit reparatas pluma volucres.

Night and day, the Sun returning to the same point of East, every change of Species in the same matter, generation and corruption; the Eagle renewing her Youth,

and

and the ſnake her skin; the ſilk-worm and the ſwallows, the care of poſterity, and the care of an immortal name; Winter and Summer, the fall and the ſpring, the old Teſtament and the New, the words of *Job*, and the viſions of the Prophets, the prayer of *Ezekiel* for the reſurrection of *the Men of* Ephraim, *and the return of* Jonas *from the Whales belly*; *the Hiſtories* of the Jews, and the Narratives of Chriſtians, the Faith of believers, and the Philoſophy *of the reaſonable*, all joyn in the verification of this myſtery. And amongſt *theſe heaps it is not of the leaſt conſideration*, *that there* was never any good Man, who having been taught this article, but if he ſerv'd God he alſo relyed upon this. If he believ'd God he believ'd this, and therefore S. *Paul* ſays that they who were ἐλπίδα μὴ ἔχοντες, were alſo ἄθεοι ἐν κόσμῳ, they who had no hope, meaning of the reſurrection, were alſo Atheiſts, and without God in the World. And it is remarkable what Saint *Auſtin obſerves*, *that when the World ſaw the righteous* Abel *deſtroyed*, *and that the murderer out liv'd* his crime, and built up a numerous family, and grew mighty upon Earth, they neglected the ſervice of God upon that account, till God in pity of their prejudice and fooliſh arguings took *Enoch* up to Heaven to recover them from their *impieties*, *by ſhewing them that their bodies and ſouls ſhould be rewarded* for ever in an eternal Union. But Chriſt the firſt fruits is gone before, and himſelf *did promiſe that when himſelf was lifted up he would* draw all Men after him; *Every Man in his own order*; firſt, Chriſt, then *they that are Chriſt's at his coming*. And ſo I have done with the ſecond particular; not Chriſt only, but we alſo ſhall riſe in Gods time and our order.

But concerning this order I muſt ſpeak a word or two, not onely for the fuller handling the Text, but becauſe it will be matter of application of what hath been al-

ready ſpoken of the Article of the Reſurrection.

3. Firſt Chriſt, and then we. And we therefore becauſe Chriſt is already riſen. But you muſt remember, *that the Reſurrection and exaltation of Chriſt was the reward* of his perfect obedience and pureſt holineſs; and he calling us to an imitation of the *ſame obedience, and the ſame perfect holineſs, prepares a way* for us to the ſame Reſurrection. If we by holineſs become the Sons of God as Chriſt was, we ſhall alſo as he was become the Sons of God in the reſurrection; But upon no other terms. So ſaid our Bleſſed Lord himſelf: *ye which have followed me* Luk. 14. 14 *in the regeneration, when the Son of Man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon thrones judging the tribes of Iſrael,* For as it was with Chriſt the firſt fruits, ſo it ſhall be with all Chriſtians in their own order: as with the head ſo it ſhall be with the Members, He was the Son of God by love and obedience, and then became the Son of God by a Reſurrection from the dead to life Eternal, and ſo ſhall we; but we cannot be ſo in any other way. To them that are Chriſt's, and to none elſe ſhall this be given. For we muſt know that God hath ſent Chriſt into the World to be a great example and demonſtration of the Oeconomy and diſpenſation of Eternal life. As God brought Chriſt to glory, ſo he will bring us; but by no other method. He firſt obeyed the will of God, and patiently ſuffered the will of God; he dyed, and roſe again, and entred into glory, and ſo muſt we. Thus Chriſt is made *via, veritas, & vita*, the way, the truth, and the life, that is, the true way to eternal life: He firſt trod this wine-preſs, and we muſt inſiſt in the ſame ſteps, or we ſhall never partake of this bleſſed reſurrection. He was made the Son of God in a moſt glorious manner, and we by him; by his merit, and by his grace, and by his example: but other than this, there is

no

no way of Salvation for us. That's the first and great effect of this glorious order.

4. But there is one thing more in it yet: *Every Man in his own order.* First, Christ, and then *they that are Christ's.* But what shall become of them that are not Christ's, why there is an order for them too. First, they that are Christ's; and then they that are not his. * *Blessed and holy is he that hath his part in the first Resurrection.* There is a first and a second Resurrection even after this life. *The dead in Christ shall rise first.* Now blessed are they that have their portion here; *for upon these the second death shall have no power.* As for the recalling the wicked from their graves, it is no otherwise in the sense of the Spirit to be called a Resurrection, than taking a Criminal from the Prison to the Bar is a giving of liberty. When poor *Attilius Aviola* had been seized on by an Apoplexy, his Friends supposing him dead, carried him to his Funeral pile. But when the fire began to approach, and the heat to warm the body, he reviv'd, and seeing himself incircled with funeral flames, call'd out aloud to his friends to rescue, not the dead, *but the living* Aviola *from that horrid burning. But it could not be. He onely was restor'd from his sickness to fall into death, and from his dull Disease to a sharp and intolerable torment.* Just so shall the wicked live again. They shall receive their souls, that they may be a portion for Devils. They shall receive their bodies, that they may feel the everlasting burning. They shall see Christ, that they may *look on him whom they have pierced,* and they shall hear the voice of God, passing upon them the intolerable Sentence. They shall come from their Graves that they may go into Hell, and live again that they may die for ever. So have we seen a poor condemned Criminal, the weight of whose sorrows sitting heavily upon his soul hath be-

* Rev. 20.6.

1 Thess. 4.16.

nummed him into a deep ſleep till he hath forgotten his groans, and laid aſide his deep ſighings: but on a ſuddain comes the meſſenger of death, and unbinds the poppy garland, ſcatters the heavy cloud that incircled his miſerable head, and makes him return to acts of life, that he may quickly deſcend into death, and be no more. So is every ſinner that lies down in ſhame, and makes his grave with the wicked: he ſhall indeed riſe again and be called upon by the voice of the Archangel, but then he ſhall deſcend into ſorrows greater than the reaſon and the patience of a Man, weeping and ſhreeking louder than the groans of the miſerable children in the valley of *Hinnom*.

Theſe indeed are ſad ſtories; but true as the voice of God, and the Sermons of the Holy Jeſus. They are Gods words, and Gods decrees: and I wiſh that all who profeſs the belief of theſe would conſider ſadly what they mean; If ye believe the Article of the Reſurrection, then you know that in your body you ſhall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deform'd. For if we glorifie God in our bodies, God ſhall make our bodies glorious. It matters not much whether we live in eaſe and pleaſure, or eat nothing but bitter herbs. The body *that lies in duſt and aſhes, that goes ſtooping and feeble*, that lodges at the foot of the croſs and dwells in diſcipline, ſhall be *feaſted at the eternal ſupper of the Lamb*. And ever remember this, that beaſtly pleaſures and lying lips, and a deceitful tongue, and a heart that ſendeth forth proud things, are no good diſpoſition to a bleſſed Reſurrection, ὁ κακὸς ἁρμονίαν ἀναλύσεως ἀνδρώσεια. It is not good that in the body we live a life of diſſolution, for that's no good harmony with that purpoſe of glory which God deſigns the body.

Kai

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν εἰς φάος ἐλθεῖν,
Λείψαν ἀποιχομένων, ὄπιθεν δὲ θεοὶ τελέθονται.

Said *Phocyllides*; for we hope that from our beds of darkness we shall rise into regions of light, and shall become like unto God: They shall partake of a Resurrection to life: and what this can infer is very obvious. For if it be so hard to believe a Resurrection from one death; let us not be dead in trespasses and sins, for a Resurrection from two deaths will be harder to be believ'd, and harder to be effected. But if any of you have lost the life of Grace, and so forfeited all your Title to a life of Glory, betake your selves to an early, and an entire piety, that when by the first Resurrection you have made this way plain before your face, you may with confidence expect a happy Resurrection from your Graves. For if it be possible that the spirit, when it is dead in sin, can arise to a life of righteousness; much more is it easie to suppose that the body after death is capable of being restor'd again. And this is a consequent of S. *Paul's* Argugument. *If when ye were enemies ye were reconcil'd by his death; much more being reconcil'd we shall be saved by his life*, plainly declaring, that it is a harder and more wonderfull thing for a wicked Man to become the Friend of God, than for one that is soto be carried up to Heaven and partake of his Glory. The first Resurrection is certainly the greater Miracle. But he that hath risen once may rise again; and this is as sure, as that he that dies once may die again and die for ever. But he who partakes of the Death of Christ by Mortification, and of his Resurrection by holiness of life and a holy faith, shall according to the expression of the Prophet *Isaiah*, *Enter into his Chamber* [of Death] when Nature and

Rom. 5.10.

Isaiah 26.20.

God's

God's decree *shall shut the doors upon him, and there he shall be hidden for a little moment:* but then shall they that dwell in dust awake and sing, with Christ's dead shall they arise; all shall rise; but *every Man in his own order. Christ the first-fruits, then they that are Christ's at his coming.* Amen.

I have now done with my Meditation of the Resurrection; but we have a new and a sadder subject to consider: It is glorious and brave when a Christian contemplates those glories which stand at the foot of the Account of all God's Servants: but when we consider, that before all or any thing of this happens, every Christian must twice *exuere hominem*, put off the Old man, and then lie down in dust and the dishonours of the Grave, it is *Vinum Myrrhatum*, there is Myrrhe put into our Wine, it is wholesome, but it will allay all our pleasures of that glorious expectation. But no man can escape it. After that the great *Cyrus* had rul'd long in a mighty Empire; yet there came a Message from Heaven, not so sad it may be, yet as decretory as the Hand-writing on the Wall, that arrested his Successour *Darius*; σὺ σεαυτῷ, ὦ Κῦρε, ἤδη γὰρ εἰς θεοὺς ἅπει, Prepare thy self, O *Cyrus*, and then go unto the gods; he laid aside his Tire and his beauteous Diadem, and covered his Face with a Cloth, and in a single Linen laid his honour'd Head in a poor humble Grave; and none of us all can avoid this Sentence. For if Wit and Learning, great Fame and great Experience, if wise Notices of things, and an honourable Fortune, if Courage and Skill, if Prelacy and an honourable Age, if any thing that could give Greatness and immunity to a wise and prudent man could have been put in barr against a sad day, and have gone for good plea, this sad Scene of Sorrows had not been the en-

ter-

tertainment of this Assembly. But tell me; where are those great Masters, who while they liv'd flourish'd in their studies? *Jam eorum præbendas alii possident, & nescio utrum de iis cogitant?* Other men have got their Prebends and their Dignities, and who knows whether ever they remember them or no? While they liv'd they seem'd something, when they are dead, every man for a while speaks of them what they please, and afterwards they are as if they had not been. But the piety of the Christian Church hath made some little provision towards an Artificial Immortality for brave and worthy persons, and the Friendships, which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monethly minds, or at most in a faint and declining anniversarie;

——— ἐπεὶ φίλος ὅστις ἑταίρου
μέμνηται κταμένοιο καὶ ἄχνυται οὐκ ἔτ' ἐόντος.

And we have great reason so to do in this present sad accident of the death of our late most Reverend Primate, whose death the Church of *Ireland* hath very great reason to deplore; and we have great Obligation to remember his very many worthy deeds done for this poor afflicted and despised Church. Saint *Paul* made an excellent Oration, as it were instituting a Feast of All Saints; *Who all died having obtained a good report*, and that excellent Preacher in the eleventh Chapter of the *Hebrews*, made a Sermon of their commemoration. For since good men, while they are alive, have their Conversation in Heaven, when they are in Henven it is also fit that they should in their good names live upon Earth. And as their great Examples are an excellent Sermon to the living, and

and the prayſing them when Envie and Flatterie can have no intereſt to interpoſe; as it is the beſt and moſt vigorous Sermon and incentive to great things, ſo to conceal what hath good God wrought by them is great unthankfulneſs to God, and to good men,

When *Dorcas* died, the Apoſtle came to ſee the dead Corps; and the Friends of the deceaſed expreſſed their Grief and their Love by ſhewing the Coats that ſhe, whileſt we lived, wrought with her own hands. She was a good Needle-woman, and a good Houſwife, and did good to Mankind in her little way, and that it ſelf ought not to be forgotten, and the Apoſtle himſelf was not diſpleaſed with their little Sermons, and that εὐφημισμος which the women made upon that ſad interview. But if we may have the ſame liberty to record the worthy things of this our moſt venerable Father and Brother; and if there remains no more of that Envie which uſually obſcures the ſplendour of living Heroes, if you can with your charitable though weeping eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of humanitie to the participation of the Graces of the Spirit, or think that Gods gifts are the leſs becauſe they are born in earthen Veſſels, πάντες γὰρ κλύσα δῶρα κεραυνάμενοι φορέουσιν, for all men bear mortalitie about them, and the Cabinet is not beauteous as the Diamond that ſhines within its boſom, then we may without interruption pay this dutie to Pietie and Friendſhip, and Thankfulneſs, and deplore our ſad loſs by telling a true and ſad Story of this great Man, whom God hath lately taken from our eyes.

He was bred in *Cambridge*, in *Sidney* Colledge, under Mr. *Hulet*, a grave and a worthy Man; and he ſhewed himſelf not onely a fruitful Plant by his great Progreſs in his ſtudies, but made him another return of gratitude,

in

taking care to provide a good employment for him in *Ireland* where he then began to be greatly interrested. It was spoken as an honour to *Augustus Cæsar*, that he gave his Tutor an honourable Funeral; and *Marcus Antonius* erected a Statue unto his, and *Gratian* the Emperor made his Master *Ausonius* to be *Consul*; and our worthy Primate, knowing the Obligation which they pass upon us who do *Obstetricari gravidæ animæ*, help the parturient soul to bring forth fruits according to its seminal powers, was careful not onely to reward the industry of such Persons so useful to the Church in the cultivating *infantes palmarum* young Plants, whose joynts are to be stretch'd and made strait, but to demonstrate that his Scholar knew how to value learning, when he knew so well how to reward the Teacher.

Having pass'd the course of his studies in the University, and done his exercise with that applause which is usually the reward of pregnant Wits and hard study, he was remov'd into *York shire*, where first in the City of *York* he was an assiduous Preacher, but by the disposition of the Divine Providence, he happened to be ingaged at *Northalerton* in disputation with three pragmatical Romish Priests of the Jesuites Order, whom he so much worsted in the conference, and so shamefully disadvantaged by the evidence of Truth, represented wisely and Learnedly, that the Famous Primate of *York* Archbishop *Matthews*, a Learned and an Excellent Prelate, and a most worthy Preacher, hearing of that Triumph, sent for him and made him his Chaplain, in whose service he continued till the death of the Primate; but in that time had given so much Testimony of his great Dexterity in the Conduct of Ecclesiastical and Civil Affairs, that he grew dear to his Master; in that employment he was made Prebendary of *York*, and then

of *Rippon*, the Dean of which Church having made him his Sub-dean, he managed the affairs of that Church so well that he soon acquir'd a greater fame, and entered into the possession of many hearts, and admiration to those many more that knew him. There, and at his Parsonage he continued long to do the duty of a Learned and good Preacher, and by his Wisdom, Eloquence and Deportment, so gain'd the affections of the Nobility, Gentry and Commons of that Country, that as at his return thither upon the blessed Restauration of his most Sacred Majesty, he knew himself oblig'd enough and was so kind as to give them a visit, so they by their coming in great numbers to meet him, their joyful reception of him, their great caressing of him when he was there, their forward hopes to enjoy him as their Bishop, their trouble at his departure, their unwillingness to let him go away, gave signal testimonies that they were wise and kind enough to understand and value his great worth.

But while he lived there he was like a Diamond in the dust (or *Lucius Quinctius at the plow*) his low fortune covered a most valuable Person, till he became observ'd by Sir *Thomas Wentworth* Lord President of *York*, whom we all knew for his great Excellencies, and his Great but Glorious misfortunes. This rare Person espied the great abilities of Dr. *Bramhall*, and made him his Chaplain, and brought him into *Ireland*, as one whom he believed would prove the most fit instrument to serve in that design which for two years before his arrival here he had greatly meditated and resolved; the Reformation of Religion, and the reparation of the broken fortunes of the Church: The complaints were many, the abuses great, the causes of the Church vastly numerous; but as fast as they were brought in, so fast they

were

were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable pains, great Sagacity, perpetual watchfulneſs, daily and hourly conſultations, reduc'd things to a more tollerable condition than they had been left in by the Schiſmatical principles of ſome, and the unjuſt prepoſſeſſions of others for many years before. For at the Reformation the Popiſh Biſhops and Prieſts ſeemed to conform, and did ſo, that keeping their Biſhopricks they might enrich their Kindred and dilapidate the Revenues of the Church; which by pretended offices, falſe informations, Fee-farms at contemptible Rents, and ungodly alienations, were made low as poverty it ſelf, and unfit to miniſter to the needs of them that ſerv'd the Altar, or the nobleſt purpoſes of Religion. For Hoſpitality decayed, and the Biſhops were eaſie to be oppreſſed by thoſe that would, and they complained, but for a long time had no helper; till God raiſed up that glorious inſtrument the Earl of *Strafford*; who brought over with him as great affections to the Church and to all publick intereſts, and as admirable abilities as ever before his time did inveſt and adorn any of the Kings Vice-gerents: and God fitted his hand with an inſtrument good, as his skill was great. For the firſt Specimen of his Abilities and Diligence in recovery of ſome loſt tythes being repreſented to his late Majeſty of Bleſſed and Glorious memory, it pleaſed his Majeſty upon the Death of Biſhop *Downham* to advance the Doctor to the Biſhoprick of *Derry*; which he not onely adorned with an excellent ſpirit, and a wiſe Government, but did more than double the Revenue, not by taking any thing from them to whom it was due, but by reſuming ſomething of the Churches Patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his Dioceſs, and his zeal broke out to warm all his brethren; and though by reaſon of the Favour and Piety of King *James*, the eſcheated Counties were well provided for their Tythes, yet the Biſhopricks were not ſo well; till the Primate, then Biſhop of *Derry*, by the favour of the Lord Lieutenant and his own inceſſant and aſſiduous labour, and wiſe conduct, bought in divers impropriations, cancell'd many unjuſt alienations, and did reſtore them to a condition much more tolerable; I ſay much more tolerable; for though he rais'd them above contempt, yet they were not nea to envy, but he knew there could not in all times be wanting too many that envyed to the Church every degree of proſperity, ſo *Judas* did to Chriſt the expence of Oyntment, and ſo *Dyoniſius* told the Prieſt, when himſelf ſtole the golden Cloak from *Apollo*, and gave him one of Arcadian home ſpun, that it was warmer for him in Winter, and cooler in Summer. And for ever ſince the Church by Gods bleſſing and the favour of Religious Kings and Princes, and Pious Nobility, hath been endowed with fair Revenues, *inimicus homo*, the Enemy hath not been wanting by pretences of Religion to take away Gods portion from the Church, as if his word were intended as an inſtrument to rob his houſes; but when the Iſraelites were governed by a *Theocratia*, and God was their King, and *Moſes* his Lieutenant, and things were of his management, he was pleas'd by making great Proviſions for them that miniſtred in the ſervice of the Tabernacle, to conſign this truth for ever, that Men as they love God, at the ſame rate are to make proviſions for his Prieſts. For when himſelf did it, he not onely gave the 48. Cities, with a mile of *Glebe* round about their City, every way, and yet the whole Country was but 140. miles long or there-

thereabouts from *Dan* to *Beersheba*; but besides this they had the Tythe of all increase, the first Fruits, offerings, vowes, redemptions, and in short, they had 24. sorts of dues as *Buxtorf* relates; and all this, either brought to the Barn home to them without trouble, or else as the Nature of the thing required, brought to the Temple, the first to make it more profitable, and the second to declare that they received it not from the people, but from God, not the Peoples kindness but the Lords Inheritance; in so much that this small Tribe of *Levi*, which was not the fortieth part of the People, as the Scripture computes them, had a revenue almost treble to any of the largest of the Tribes. I will not insist on what *Villalpandus* observes, it may easily be read in the five and forti- of *Ezekiel* concerning that portion which God reserved for himself and his service; but whatsoever it be, this I shall say that it is confessedly a Prophecie of the Gospel, but this I add, that they had as little to do, and much less than a Christian Priest, and yet in all the 24. courses the poorest Priest amongst them might be esteemed a rich Man. I speak not this to upbraid any man, or any thing but Sacriledge and murmur, nor to any other end but to represent upon what great and Religious grounds the then Bishop of *Derry* did with so much care and assiduous labour endeavour to restore the Church of *Ireland* to that splendor and fulness, which as it is much conducing to the honour of God and of Religion, God himself being the Judge, so it is much more necessary for you, then it is for us, and so this wise Prelate rarely well understood it, and having the same advantage and blessing as we now have, a Gracious King, and a Lieutenant Patron of Religion, and the Church, he improv'd the *deposita pietatis*, as *Origen* calls them, the gages of Pietie, which the Religion of the Ancient Princes and Nobles

Numb. 1. 46.3.39.

Seld. Hist. of Tythes, c. 2.

See Philo. περὶ τῶν τίτα γερα ἱερεων.

Tract. 35 *in S. Matth.*

of

of this Kingdom had bountifully given to such a comfortable competencie, that though there be place left for present and future Piety to enlarge it self, yet no Man hath reason to be discouraged in his duties; insomuch that, as I have heard from a most worthy hand, that at his going into *England*, he gave account to the Archbishop of *Canterbury* of 30000 l. a year, in the recovery of which he was greatly and principally instrumental. But the goods of this World are called waters by *Solomon*. Stollen waters are sweet, and they are too unstable to be stopt: some of these waters did run back from their proper channel and return to another course than God and the Laws intended; yet his labours and pious Counsels were not the less acceptable to God and good Men; and therefore by a thankful and honourable recognition, the Convocation of the Church of *Ireland* hath transmitted in record to posterity their deep resentment of his singular services and great abilities in this whole affair. And this honour will for ever remain to that Bishop of *Derry*; he had a *Zerubbabel* who repair'd the Temple and restor'd its beautie, but he was the *Joshua*, the high Priest, who under him ministred this blessing to the Congregations of the Lord:

But his care was not determin'd in the exteriour part only and accessaries of Religion, he was careful, and he was prosperous in it to reduce that Divine and excellent Service of our Church to publick and constant exercise, to Unitie and Devotion; and to cause the Articles of the Church of *England* to be accepted as the Rule of publick Confessions and perswasions here, that they and we might be *populus unius labii*, of one heart, and one lip, building up our hopes of Heaven on a most Holy Faith; and taking away that *Shibboleth* which made this Church lisp too undecently, or rather in some little de-

gree

gree to ſpeak the ſpeech of *Aſhdod*, and not the language of *Canaan*; and the excellent and wiſe pains he took in this particular no Man can dehoneſtate or reproach, but he that is not willing to confeſs that the Church of *England* is the beſt Reformed Church in the World. But when the brave *Roman* Infantery under the Conduct of *Manlius* aſcended up to the Capitol to defend Religion and their Altars from the fury of the *Gauls*, they all pray'd to God, *Ut quemadmodum ipſi ad defendendum Templum ejus concurriſſent, ita ille virtutem eorum numine ſuo tueretur.* That as they came to defend his Temple by their Arms, ſo he would defend their perſons and that Cauſe with his Power and Divinity. And this excellent Man in the Cauſe of Religion found the like Bleſſing which they prayed for; God by the proſperity of his Labours and a bleſſed effect gave teſtimony not onely of the Piety and Wiſdom of his purpoſes, but that he loves to bleſs a wiſe Inſtructour when he is vigorouſly employed in a wiſe and religious Labour. He overcame the difficulty in defiance of all ſuch pretences as were made even from Religion it ſelf to obſtruct the better procedure of real and material Religion.

Theſe were great things, and matter of great envy; and like the fiery eruptions of *Veſuvius* might with the very Aſhes of Conſumption have buried another Man. At firſt indeed, as his Bleſſed Maſter, the moſt Holy Jeſus had, ſo alſo he had his *annum acceptabilem*. At firſt the Product was nothing but great Admiration at his ſtupendious parts, and wonder at his mighty diligence, and obſervation of his unuſual zeal in ſo good and great things; but this quickly paſs'd into the natural Daughters of Envy, ſuſpicion and detraction, the ſpirit of obloquy and ſlander. His zeal for recovery of the

Church

Church Revenues was called Oppreſſion, and Rapine; Covetouſneſs and Injuſtice; his care of reducing Religion to wiſe and juſtifiable Principles was called Popery and Arminianiſm, and I know not what names, which ſignifie what the Authours are pleaſed to mean, and the people to conſtrue and to hate; The intermedial proſperity of his perſon and fortune, which he had as an Earneſt of a greater Reward to ſo well-meant Labours, was ſuppos'd to be the production of illiberal Arts and ways of getting; and the neceſſary refreſhment of his wearied ſpirits, which did not always ſupply all his needs, and were ſometimes leſs than the permiſsions even of prudent Charity, they call'd Intemperance; *Dederunt enim malum Metelli Nævio poetæ*; their own Surmiſes were the Bills of Accuſation, and the ſplendour of his great ἀγαθοεργία, or doing of good works, was the great probation of all their calumnies. But if Envy be the Accuſer, what can be the Defences of Innocence?

Saucior invidiæ morſu, quærenda medela eſt,
Dic quibus in terris ſentiet æger opem?

Our bleſſed Saviour knowing the unſatisfiable angers of Men, if their money or eſtates were medled with, refus'd to divide an inheritance amongſt brethren: it was not to be imagin'd that this great perſon inveſted, as all his brethren were, with infirmities of mortality, and yet employed in dividing and recovering and apportioning of Lands, ſhould be able to bear all that reproach which jealouſie and ſuſpicion, and malicious envy could invent againſt him. But ἀπ' ἔχθεως πολλὰ μανθάνουσιν οἱ σόφοι, ſaid *Sophocles*; and ſo did he; the affrightments brought to his great fame and reputation made him to walk more warily, and do juſtly, and act prudently, and conduct his affairs by the mea-

measures of laws, as far as he understood; and indeed that was a very great way. But there was *aperta justitia, clausa manus*; Justice was open, but his hand was shut; and though every slanderer could tell a story, yet none could prove that ever he received a bribe to blind his eyes, to the value of a pair of gloves. It was his own expression when he gave glory to God, who had preserv'd him innocent. But because every mans cause is right in his own eyes, it was hard for him so to acquit himself, that in the intrigues of law and difficult cases, some of his Enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of truth and prudence, and how greatly God stood with him. When the numerous Armies of vexed people, *Turba gravis paci, placidaque inimica quieti*, heap'd up Catalogues of accusations, when the Parliament of *Ireland* imitating the violent procedures of the then disordered English, when his glorious Patron was taken from his head, and he was dis-robed of his great defences, when Petitions were invited, and accusations furnished, and calumny was rewarded and manag'd with Art and Power, when there were above 200. Petitions put in against him, and himself denyed leave to answer by word of mouth; when he was long imprison'd, and treated so, that a guilty Man would have been broken into affrightment and pitiful and low considerations, yet then he himself standing almost alone like *Callimachus* at *Marathon* invested with Enemies, and cover'd with arrows; defended himself beyond all the powers of guiltiness, even with the defences of truth and the bravery of innocence, and answered the Petitions in writing, sometimes twenty in a day, with so much clearness, evidence of truth, reality of Fact, and Testimony of Law, that his very Enemies were a-

ſham'd and convinc'd; they found they had done like *Æſops* viper, they licked the file till their tongues bled; but himſelf was wholly invulnerable. They were therefore forc'd to leave their muſter-rolls and decline the particulars, and fall to their ἐν μέγα to accuſe him for going about to ſubvert the fundamental laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reaſons fail'd, to oppreſs the Enemy by the bold affirmation of a concluſion they could not prove, they did like thoſe *Gladiatores* whom the Romans call'd retiaries, when they could not ſtab their Enemy with their daggers, they threw nets over him, and cover'd him with a general miſchief. But the Martyr King, *Charles* the Firſt, of moſt glorious and Eternal Memory, ſeeing ſo great a Champion likely to be oppreſs'd with numbers and deſpair, ſent what reſcue he could, his Royal Letter for his bail, which was hardly granted to him; and when it was, it was upon ſuch hard terms, that his very delivery was a perſecution. So neceſſary it was for them who intended to do miſchief to the publick, to take away the ſtrongeſt pillars of the houſe. This thing I remark to acquit this great Man from the tongue of ſlander, which had ſo boldly ſpoken, that it was certain ſomething would ſtick, yet was ſo impotent and unarm'd that it could not kill that great fame which his greater worthineſs had procur'd him. It was ſaid of *Hippaſus* the *Pythagorean*, that being ask'd how and what he had done: He anſwer'd, *nondum nihil, neq; enim adhuc mihi invidetur*. I have done nothing yet, for no Man envies me. He that does great things cannot avoid the tongues and teeth of envy; but if calumnies muſt paſs for evidences, the braveſt Hero's muſt always be the moſt reproached Perſons in the World.

Naſcitur

Naſcitur Ætolicus, pravum ingenioſus ad omne;
Qui facere aſſuerat, patriæ non degener artus,
Candida de nigris, & de Candentibus atra.

Every thing can have an ill name, and an ill ſence put upon it; but God who takes care of reputations as he does of lives, by the orders of his providence confutes the ſlanderer, *ut memoria juſtorum ſit in benedictionibus*, that the memory of the righteous Man might be embalm'd with honour, and ſo it hapned to this great Man; for by a publick warranty, by the concurrent conſent of both Houſes of Parliament, the Libellous Petitions againſt him, the falſe records and publick monuments of injurious ſhame were cancell'd, and he was reſtor'd *in integrum* to that fame where his great labours and juſt procedures had firſt eſtated him; which though it was but juſtice, yet it was alſo ſuch an honour, that it is greater than the virulence of tongues, which his worthineſs and their envy had arm'd againſt him.

But yet the great ſcene of the troubles was but newly open'd. I ſhall not refuſe to ſpeak yet more of his troubles, as remembring that S. *Paul*, when he diſcourſes of the glories of the Saints departed, he tells more of their ſufferings than of their proſperities, as being that laboratory and Cryſable in which God makes his Servants veſſels of honour to his glory: the ſtorm quickly grew high; *& tranſitum eſt à linguis ad gladios*, and that was indeed ἀδικία ἔχουσα ὅπλα; iniquity had put on arms; when it is *armata nequitia*, then a Man is hard put to it. The Rebellion breaking out, the Biſhop went to his charge at *Derry*, and becauſe he was within the defence of Walls, the execrable Traytor Sir *Phelim O Neale* laid a ſnare to bring him to a diſhonourable

death. For he wrote a Letter to the Bishop; pretended Intelligence between them, desir'd that according to their former agreement such a Gate might be deliver'd to him. The Messenger was not advis'd to be cautious, not at all instructed in the art of secrecy, for it was intended that he should be search'd, intercepted and hang'd for ought they car'd: but the Arrow was shot against the Bishop, that he might be accused for base conspiracy, and die with shame and sad dishonour. But here God manifested his mighty care of his Servants; he was pleas'd to send into the heart of the Messenger such an affrightment, that he directly ran away with the Letter, and never durst come near the Town to deliver it. This story was publish'd by Sir *Phelim* himself, who added, that if he could have thus ensnar'd the Bishop, he had good assuranue the Town should have been his own, *Sed bonitas Dei prævalitura est super omnem malitiam hominis.* The goodness of God is greater than all the malice of Men; and nothing could so prove how dear that sacred life was to God, as his rescue from the dangers. *Stantia non poterant tecta probare deos.* To have kept him in a warm house had been nothing, unless the roof had fallen upon his head; that rescue was a remark of Divine favour and Providence. But it seems Sir *Phelim's* Treason against the Life of this worthy Man had a Correspondent in the Town; and it broke out speedily; for what they could not effect by malicious stratagem, they did in part by open force: they turned the Bishop out of the Town, and upon trifling and unjust pretences search'd his Carriages, and took what they pleas'd, till they were asham'd to take more; they did worse than divorce him from his Church; for in all the *Roman* divorces, they said, *Tuas tibi res habeto.* Take your Goods and be gone; but Plunder was Religion then; however,

though

though the usage was sad, yet it was recompenc'd to him by his taking Sanctuary in *Oxford*, where he was graciously receiv'd by that most incomparable and Divine Prince; but having serv'd the King in *York-shire* by his Pen, and by his Counsels, and by his Interests, return'd back to *Ireland*, where under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the risque and fortune of oppressed virtue.

But God having still resolv'd to afflict us, the good Man was forc'd into the fortune of the Patriarchs, to leave his Countrey and his Charges, and seek for safety and bread in a strange Land; for to the Prophets were us'd to do, wandring up and down in Sheeps clothing; but poor as they were, the World was not worthy of them; and this worthy Man despising the shame took up his Cross and followed his Master. *Exilium causa ipsa jubet sibi dulce videri, & desiderium dulce levat Patriæ.* He was not ashamed to suffer, where the Cause was honourable and glorious; but so God provided for the needs of his banished, and sent a Man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that Religion for which they all suffered.

And here this great Man was indeed triumphant. This was one of the last and best Scenes of his Life, ἡμέραι γὰρ ἔσχατοι μάρτυρες σοφώτατοι. The last days are the best witnesses of a Man. But so it was, that he stood up in publick and brave defence for the Doctrine and Discipline of the Church of *England*. First, by his sufferings and great example, for *Verbis tantum Philosophari non est Doctoris, sed histrionis*; To talk well, and not to do bravely is for a Comedian, not a Divine: but this great Man did both; he suffered his own calamity with great courage; and by his wise discourses strengthned the hearts of others. Pindar.

For

For there wanted not diligent tempters in the Church of *Rome*, who (taking advantage of the afflictions of his Sacred Majesty, in which State Men commonly suspect every thing, and like men in sickness are willing to change from side to side, hoping for ease, and finding none) flew at Royal Game, and hop'd to draw away the King from that Religion which his most Royal Father, the best Man, and the wisest Prince in the World, had seal'd with the best Bloud in Christendom; and which himself suck'd in with his Education, and had confirm'd by choice and reason, and confess'd publickly and bravely, and hath since restor'd prosperously. *Millitiere* was the Man, witty and bold enough to attempt a zealous and a foolish undertaking, and addres's'd himself with ignoble indeed, but witty Arts, to perswade the King to leave what was dearer to him than his Eyes. It is true, it was a Wave dash'd against a Rock, and an Arrow shot against the Sun, it could not reach him; but the Bishop of *Derry* turn'd it also, and made it to fall upon the shooters's head; for he made so ingenious, so learned and so acute Reply to that Book, he so discover'd the Errours of the *Roman* Church, retorted the Arguments, stated the Questions, demonstrated the Truth, and sham'd their Procedures, that nothing could be a greater Argument of the Bishops Learning, great parts, deep judgement, quickness of apprehension, and sincerity in the Catholick and Apostolick Faith, or of the follies and prævarications of the Church of *Rome*. He wrote no Apologies for himself; though it were much to be wish'd, that as *Junius* wrote his own Life, or *Moses* his own story, so we might have understood from himself how great things God had done for him and by him; but all that he permitted to God, and was silent in his own Defences, *Gloriosius enim est injuriam tacendo fugere, quàm*

quàm respondendo superare; but when the honour and conscience of his King, and the interest of a true Religion was at stake, the fire burnt within him, and at last he spake with his Tongue; he cried out like the Son of *Cræsus*, ἄνθρωπε, μὴ κτείνε Κροῖσον; take heed, and meddle not with the King, his Person is too sacred, and Religion too dear to him to be assaulted by vulgar hands. In short, he acquit himself in this affair with so much Truth and Pietie, Learning and Judgement, that in those papers his Memory will last unto very late succeeding Generations.

But this most reverend Prelate found a nobler adversary, and a braver Scene for his contention. He found that the Roman Priests being wearied and baffled by the wise Discourses and pungent Arguments of the English Divines had studiously declined any more to dispute the particular questions against us, but fell at last upon a general charge, imputing to the Church of *England* the great Crime of Schism; and by this they thought they might with most probability deceive unwary and unskilful Readers; for they saw the Schism, and they saw we had left them, and because they consider'd not the causes, they resolv'd to out-face us in the charge. But now it was that *dignum nactus argumentum*, having an argument fit to employ his great abilities,

Consecrat hic præsul calamum, calamique labores,
Ante aras Domino læta trophæa suo.

The Bishop now dedicates his labours to the service of God and of his Church, undertook the question, and in a full discourse proves the Church of *Rome* not onely to be guilty of the Schism, by making it necessary to depart from them, but they did actuate the Schisms and them-

themſelves made the firſt ſeparation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Uſurpers of the rights of Kings and Biſhops, that they brought in new Doctrines in every Age, that they impos'd their own devices upon Chriſtendom as Articles of Faith, that they prevaricated the Doctrines of the Apoſtles, that the Church of *England* only return'd to her primitive purity, that ſhe joyn'd with Chriſt and his Apoſtles, that ſhe agreed in all the Sentiments of the Primitive Church. He ſtated the Queſtions ſo wiſely, and conducted them ſo prudently, and handled them ſo learnedly, that I may truly ſay, they were never more materially confuted by any man, ſince the queſtions have ſo unhappily diſturbed Chriſtendom. *Verum hoc eos male uſit*: and they finding themſelves ſmitten under the fifth rib, ſet up an old Champion of their own, a *Goliah* to fight againſt the Armies of *Iſrael*. The old Biſhop of *Chalcedon*, known to many of us, replyed to this excellent book; but was ſo anſwered by a rejoynder made by the Lord Biſhop of *Derry*, in which he ſo preſs'd the former arguments, refuted the Cavils, brought in ſo many impregnable authorities and probations, and added ſo many moments and weights to his diſcourſe, that the pleaſures of reading the book would be the greateſt, if the profit to the Church of God were not greater.

Flumina tum lactis, tum flumina nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.

For ſo *Sampſons* riddle was again expounded; *out of the ſtrong came meat, and out of the eater came ſweetneſs*; his Arguments were ſtrong, and the Eloquence was

ſweet

ſweet and delectable; and though there ſtart up another combatant againſt him, yet he had onely the honour to fall by the hands of Hector: ſtill *hæret lateri lethalis arundo*; the headed arrow went in ſo far, that it could not be drawn out, but the barbed ſteel ſtuck behind. And when ever Men will deſire to be ſatisfied in thoſe great queſtions, the Biſhop of *Derry*'s book ſhall be his Oracle.

I will not inſiſt upon his other excellent writings; but it is known every where with what Piety and acumen he wrote againſt the Manichean doctrine of fatal neceſſity, which a late witty Man had pretended to adorn with a new vizor; but this excellent perſon waſhed off the ceruſs and the meretricious paintings, rarely well aſſerted the Oeconomy of the Divine Providence, and having once more triumph'd over his adverſary, *plenus victoriarum & trophæorum*, betook himſelf to the more agreeable attendance upon ſacred offices; and having uſefully and wiſely diſcourſed of the Sacred Right of Confirmation, impoſed hands upon the moſt illuſtrious Princes, the Dukes of *York* and *Gloceſter*, and the Princeſs Royal, and miniſtred to them the promiſe of the Holy Spirit, and miniſterially eſtabliſhed them in the religion and ſervice of the Holy Jeſus; *and one thing more I ſhall remark, that at his leaving thoſe parts upon the Kings return; ſome of the Remonſtrant Miniſters of the Low Countries coming to take their leaves of this great Man, and deſiring that by his means the Church of* England *would be kind to them, he had reaſon to grant it, becauſe they were Learned Men, and in many things of a moſt excellent belief; yet he reproved them, and gave them caution againſt it, that they approached too neer and gave too much countenance to the great and dangerous errors of the Socinians.*

He thus having serv'd God and the King abroad, God was pleas'd to return to the King and to us all, as in the *days of old, and we sung the song of David.*

In convertendo captivitatem Sion; when King *David* and all his Servants returned to *Jerusalem*, this great person having trode in the wine-press was called to drink of the wine; and as an honorary reward of his great services and abilities was chosen Primate of this National Church. In which time, we are to look upon him as the King and the Kings great Vicegerent did, as a person concerning whose abilities the World had too great testimony ever to make a doubt. It is true, he was in the declension of his age and health; but his very ruines were goodly; and they who saw the broken heaps of *Pompey*'s Theatre, and the crushed Obelisks, and the old face of beauteous *Philanium*, could not but admire the disorder'd glories of such magnificent structures which were venerable in their very dust.

He was ever us'd to overcome all difficulties, only mortality was too hard for him, but still his vertues and his Spirit was immortal; he still took great care, and still had new and noble designs, and propos'd to himself admirable things. He govern'd his Province with great justice and sincerity,

Unus ample consulens Pastor gregi,
Somnos tuetur omnium solus vigil.

And had this remark in all his Government, that as he was a great hater of Sacriledge, so he professed himself a publick enemy to non-residence, and often would declare wisely and religiously against it, allowing it in no case, but of necessity, or the greater good of the Church. There are great things spoken of his Predecessor S. *Patrick*, that

that he founded 700 Churches and Religious convents, that he ordain'd 5000 Priests, and with his own hands consecrated 350 Bishops: How true the story is, I know not; but we were all witnesses that the late Primate, whose memory we now celebrate, did by an extraordinary contingency of providence in one day consecrate two Archbishops and ten Bishops; and did benefit to almost all the Churches in *Ireland*, and was greatly instrumental to the re endowments of the whole Clergy; and in the greatest abilities, and incomparable industry, was inferiour to none of his most glorious Antecessors.

Since the Canonization of Saints came into the Church, we find no Irish Bishop Canoniz'd, except S. *Laurence* of *Dublin*, and S. *Malachias* of *Downe*; indeed *Richard* of *Armagh*'s Canonization was propounded, but not effected; but the Character which was given of that Learned Primate by *Trithemius* does exactly fit this our late Father, *Vir in Divinis Scripturis eruditus, ſæcularis Philoſophiæ, juriſq; Canonici non ignarus, clarus ingenio, ſermone Scholaſticus, in declamandis Sermonibus ad populũ excellẽtis induſtriæ.* He was learned in the Scriptures; skill'd in secular Philosophy, and not unknowing in the Civil and Canon Laws (in which studies I wish the Clergy were with some carefulness and diligence still more conversant) he was of an excellent spirit, a Scholar in his discourses, an early and industrious Preacher to the People. And as if there were a more particular Sympathy between their souls, our Primate had so great a veneration to his memory, that he purposed if he had liv'd, to have restored his monument in *Dundalke*, which time, or impiety, or unthankfulness had either omitted or destroyed. So great a lover he was of all true and inherent worth, that he loved it in the very memory of the dead, and to have such great examples transmitted to the intuition and imitation of posterity.

De ſcriptor Eccleſ.

At his coming to the Primacy he knew he ſhould at firſt eſpie little beſides the ruines of diſcipline, a harveſt of thornes and hereſies prevailing in the hearts of the People, the Churches poſſeſſed by Wolves and intruders, Mens hearts greatly eſtranged from true religion, & therefore he ſet himſelf to weed the fields of the Church; he treated the Adverſaries ſometimes ſweetly, ſometimes he confuted them learnedly, ſometimes he rebuked them ſharply. He viſited his charges diligently, and in his own perſon, not by proxies, and inſtrumental deputations, *quærens non noſtra, ſed nos, & quæ ſunt Jeſu Chriſti*; he deſigned nothing that we knew of but the redintegration of Religion, the honour of God and the King, the reſtoring of collapſed diſcipline, and the renovation of faith and the ſervice of God in the Churches. And ſtill he was indefatigable, and, even as the laſt ſcene of his life, intended to undertake a Regal viſitation. *Quid enim vultis me otioſum à Domino comprehendi*, ſaid one, he was not willing that God ſhould take him un-imployed; But good Man he felt his Tabernacle ready to fall in pieces, and could go no further; for God would have no more work done by that hand; he therefore eſpying this put his houſe in order, and had lately viſited his Diocеs, and done what he then could to put his charge in order; for he had a good while ſince received the ſentence of death within himſelf; and knew he was ſhortly to render an account of his ſtewardſhip. He therefore upon a briſk alarm of death, which God ſent him the laſt *January*, made his will; in which beſides the prudence and preſence of ſpirit manifeſted in making a juſt and wiſe ſettlement of his Eſtate, and proviſions for his deſcendants, at midnight, and in the trouble of his ſickneſs, and circumſtances of addreſſing death, he ſtill kept a ſpecial ſentiment & made confeſſion

sion of Gods admirable mercies and gave thanks that God had permitted him to live to see the blessed restauration of his Majesty and the Church of *England*, confess'd his Faith to be the same as ever, gave prayses to God that he was born and bred up in this Religion and prayed to God and hoped he should dye in the Communion of this Church, which he declared to be the most pure and Apostolical Church in the whole World.

He prayed to God to pardon his frailties and infirmities, relyed upon the mercies of God and the merits of Jesus Christ, and with a singular sweetness resign'd up his soul into the hands of his Redeemer.

But God, who is the great *Choragus* and Master of the Scenes of Life and Death, was not pleased then to draw the Curtains; there was an Epilogue to his Life yet to be acted and spoken. He return'd to Actions and Life, and went on in the Methods of the same procedure as before; was desirous still to establish the affairs of the Church, complain'd of some disorders which he purposed to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the Apostles in the vespers of Christs passion, so he in the Eves of his own dissolution was heavy, not to sleep, but heavie unto death, and look'd for the last warning, which seiz'd on him in the midst of business; and though it was suddain, yet it could not be unexpected, or unprovided by surprize; and therefore could be no other then that *euthanasia* which *Augustus* used to wish unto himself, a civil and well natur'd death, without the amazement of troublesome circumstances, or the great cracks of a falling house, or the convulsions of impatience. *Seneca* tells that *Bassus Aufidius* was wont to say; *Sperare se nullum dolorem esse in illa extrema anhelitu, si tamen esset, habere aliquantum in ipsa brevitate solatii.* He hop'd that the pains of the last dissolution were little

Epist. 30.

or none; or if they were, it was full of comfort that they could be but short. It happened so to this excellent Man; his passive fortitude had been abundantly tried before, and therefore there was the less need of it now. His active graces had been abundantly demonstrated by the great and good things he did; and therefore his last Scene was not so laborious; but God call'd him away something after the manner of *Moses*; which the Jews express, by *osculum oris Dei*, the kiss of Gods mouth, that is, a death indeed fore-signified, but gentle, and serene and without temptation.

To summe up all, he was a wise Prelate, a learned Doctour, a just Man, a true Friend, a great benefactour to others, a thankful beneficiary where he was oblig'd himself. He was a faithful Servant to his Masters, a loyal Subject to the King, a zealous Assertor of his Religion against Popery on one side, and fanaticism on the other. The practice of his Religion was not so much in forms and exteriour ministeries, though he was a great observer of all the publick rites and ministeries of the Church, as it was in doing good for others. He was like *Myson* whom the *Scythian Anacharsis* so greatly prais'd; ὁ μόνος οἰκίαν οἰκῶν καλῶς; he govern'd his family well, he gave to all their due of maintenance and dutie, he did great benefit to mankind; he had the fate of the Apostle Saint *Paul*; he pass'd thorow evil report and good report, as a deceiver, and yet true. He was a man of great business and great resort. *Semper aliquis in Cydonis domo*, as the Corinthian said: There was alwayes some body in *Cydons* house; he was μεμέρικε βίον λόγου καὶ βίβλου, he divided his life into labour, and his book; he took care of his Churches when he was alive, and even after his death, having left 500 l. for the repair of his Cathedral of *Armagh* and S. *Peters* Church in *Dreghedа*. He was an excellent

Synes. ep. 57.

cellent Scholar, and rarely well accomplish'd; first instructed to great excellency by natural parts, and then consummated by study and experience. *Melanchon* was us'd to say, that himself was a Logician, *Pomeranus* a Grammarian, *Justus Jonas* an Oratour, but that *Luther* was all these. It was greatly true of him; that the single perfections which make many men eminent were united in this Primate, and made him illustrious.

At, at, Quintillum perpetuus sopor
Urget: cui pudor & justitiæ soror
Incorrupta fides, nudaq; veritas
Quando ullum inveniet parem?

It will be hard to finde his Equal in all things. *Fortasse tanquam Phœnix anno quingentesimo nascitur* (that I may use the words of *Seneca.*) *Nec est mirum ex intervallo magna generari Mediocria, & in turbam nascentia sæpè fortuna producit: eximia verò ipsa raritate commendat.* For in him was visible the great Lines of *Hooker*'s judiciousness, of *Jewel*'s Learning, of the acuteness of Bishop *Andrews*; He was skill'd in more great things than one; and as one said of *Phidias*, he could not onely make excellent statues of Ivory, but he could work in stone and brass; he shewed his æquanimity in poverty, and his Justice in Riches; he was useful in his Country, and profitable in his banishment; for as *Pareus* was at *Anvilla*, *Luther* at *Wittenburg*, *S. Athanasius* and *S. Chrysostom* in their banishment, *S. Hierom* in his retirement at *Bethlehem*, they were Oracles to them that needed it; so was he in *Holland* and *France* where he was abroad; and beside the particular endearments which his friends receiv'd from him, for he did do relief to his Brethren that wanted, and supplied the Souldiers out of his store in *York shire*, when himself could

could but ill spare it; but he receiv'd publick thanks from the Convocation, of which he was President, and publick justification from the Parliament where he was Speaker; so that although, as one said, *Miraculi instar vitæ iter, si longum, sine offensione percurrere*, yet no man had greater Enemies, and no Man had greater justifications.

But God hath taken our *Elijah* from our heads this day. I pray God that at least his Mantle may be left behinde, and that his spirit may be doubled upon his Successour; and hat we may all meet together with him at the right hand of the Lamb, where every Man shall receive according to his deeds, whether they be good, or whether they be evil. I conclude, with the words of *Cajus Plinius, equidem beatos puto quibus Deorum munere datum est aut facere scribenda, aut scribere legenda.* He wrote many things fit to be read, and did very many things worthy to be written, which if we wisely imitate we may hope to meet him in the Resurrection of the just; and feast with him in the Eternal Supper of the Lamb, there to sing perpetual Anthems to the honour of God the Father, Son, and Holy Ghost, to whom be all Honour, *&c.*

FINIS.